

THE
TRIMMING
of *Thomas Nashe Gentleman*,
by the high-tituled patron *Don*
Richard de Medico campo, Barber
Chirurgion to Trinitie Col-
ledge in Cambridge.

Faber quas fecit compedes ipse gestat.



LONDON,
Printed for Philip Scarlet
1597.



To the Learned.

Eme, perlege, nec te precii pœnitebit.

To the simple.

Buy mee, read me through, and
thou wilt not repente thee of
thy cost.



• 5 Q 2 1 •



To the Gentle Reader.

Roface gentle Gē-
tlemen, I am sorry I haue
no better Cates to presēt
you with: but pardon I
pray you, for this which
I haue heere prouided,
was bred in Lent, and Lent (you know) is
said of leane, because it macerates & makes
leane the bodye: if therefore this dish bee
leane and nothing answearable to your ex-
pectation, let it suffice twas bred in Lent:
neither had it anye time wherein it might
gather anye thinge vnto it selfe to make it
more fat and delightfull. His Epistle I ex-
pected any time these three yeares, but this
mine aunswersine fuso loquar, though it be

A 2

not

To the Reader.

not worthy to bee called the worke of one well spent houre) I haue wrought foorth out of the stolne houres of three weekes: for although occasion hath been offered euer since the Epistle hath been extant, to answere it: yet held in suspence considering the man and matter, whether I should take it vpon mee or no: at last concluding him easilly answerable, I haue vndergone it: therefore howsoeuer you see it crept abroad Gentles, receive it well in worth: Your fauours happily might adde strength vnto it, and stirre vp the faint creeping steps to a more lively pace: it by hard hap being denied of the p[ro]gresse, keeping at home hath growne somewhat greater. To tell you what the man is, and the reason of this book, were but triuiall and superfluous, only this, you may call it *The trimming of Thomas Nashe*, wherein hee is described. In trimming of which description, though I haue founde out and fetcht from the mint some few new vwordes to coulor him,

To the Reader.

him, grant me pardon, I thinke them fitte
for him who is so limmed and coullored
vvith all nevv found villanie: for it they bee
etimoligisde, they no vwhit disagree from
his properties. Slender labour hath suffi-
sed to vveaue this thinne superficiall vaile
to couer his crimson Epistle, and shaddovv
it foorth vnto the vworld. For as a garment
of too bright a color istoo euil an obiect for
the eyes (as is the Sun) & is nothing gazed
after, no not of those vwho neuer savv it be-
fore: yet nevve things are desired, because
tvvould proue pernicious to their eyes, but
once ore-clovvded and couered vvith a
lavvne vesture, through that it shines & be-
commeth a lesse hurting obiect, and drawvs
the peoples sight after it: so his Epistle in it
ovvne colour beeing too resplendent and
hurtfull to the readers, is laid apart & is no-
thing in request, for that tvvould proue as a
burning glasse vnto their eyes, but vestured
vvith this Caule & rare-vvrought garment, it
loseth part of it hurting vigour, & therefore
is cald to be seene againe.

Loathed

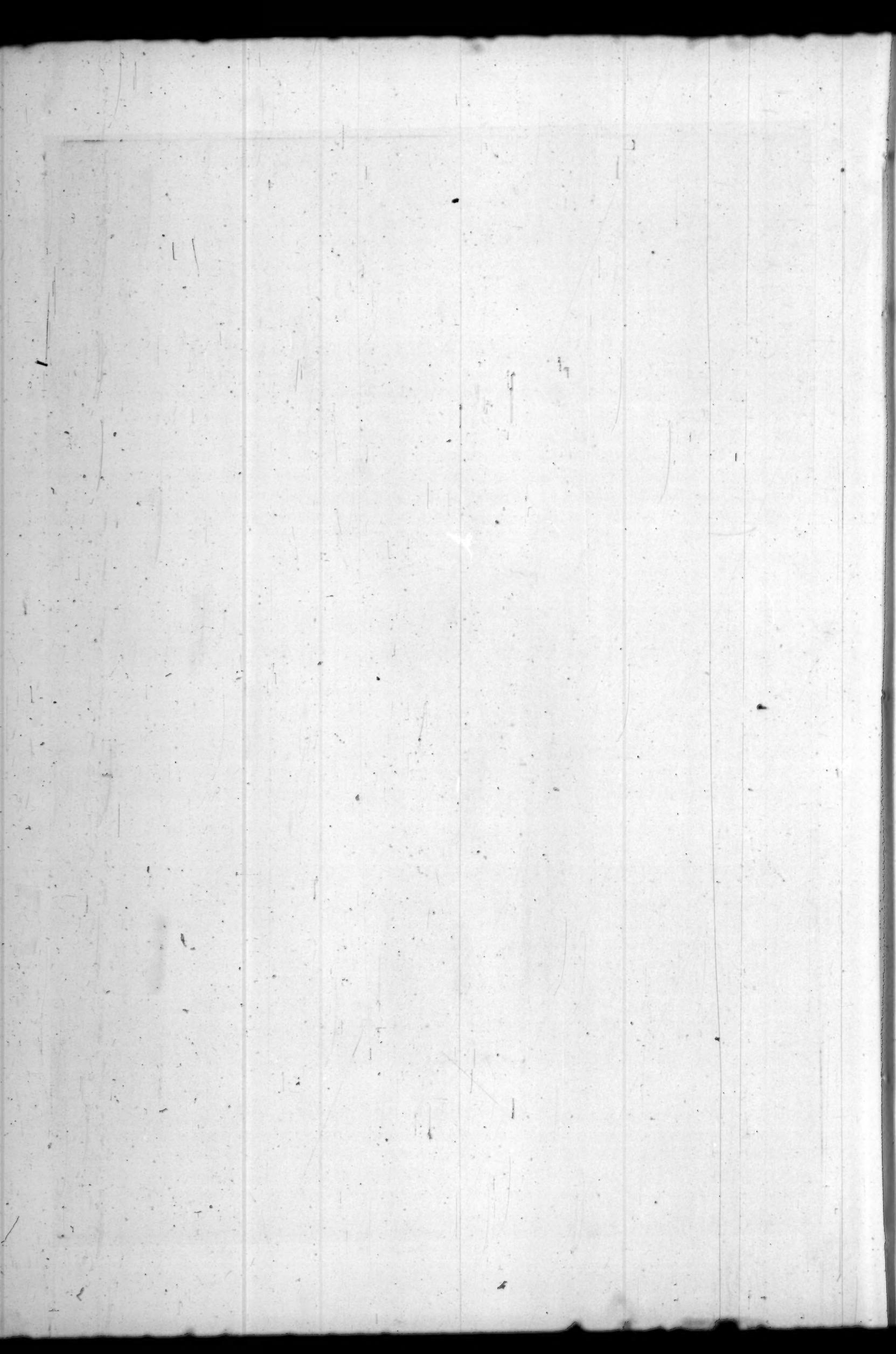
To the Reader.

Loathed tediousnes I also eschewed as no
lesse hurtfull than too bright an obiect: the
Booke which he dedicateth to me, is so te-
dious, that had I read it through, it so loath-
some would haue vvrrought more on mee
both vpward & downward, then 3. drams
of pilles: his Epistle is not behinde hand, to
that I might say as said *Diogenes* to the men
of *Minda*, (vvhose gates vvere greater in a-
nalogicall proportion then their Citie:) O
yee men of *Minda*, looke to your Citie, that
it flyes not out at your gates: So his booke
might well for the largenesse of the Epistle
haue flowne out at it, and surely I thinke
had his book any wings, that is, any queint
deuise flying abroad to please withall, it
would never haue staid till this time: ther-
fore I thinke it prouidently done of him
(though out of doubt the foole had no such
drift) to make the gates so bigge, that when
vve haue passed through the gates, suppo-
sing all the Cittie to be suitable to the stateli-
nes of them: but after we are entred, find-
ing

To the Reader.

ing our selues merely guld, and that all the
Cittie is not worth the gates, vvec may the
more readily finde the vvay out of the
Cittie againe, the gates beeing so great:
and this remedye I founde once vwhen
I tooke my iourney into his Cittie. But
to returne, If this bee not so vwell set foorth
as you could vvish it vvere, blame mee not:
for as the Moon being naked & bare, is said
onceto haue gone to her mother, and asked
of her a coat to cloath her: but she ansyver-
ed, there could bee no coate made fit for
her, for her instabilitie, sometime she being
in the ful, and somtime in the vvane: so hec
being a man of so great reuolution, I could
not fit him, for if I had vndertaken to speak
of one ot his properties, another came into
my mind, & another followved that, vvwhich
bred confusion, making it too little for him:
therefore vvere it not too little, it might be
tvvold be fit, but hovysocuer, pardon(Gen-
tlemen) my boldnes in presenting to your
fauorable viewes this litle & cōfused coate.

Yours in all curtesie, *Richard Lichfield.*





The trimming of Thomas Nashe.



IR, heere is a gentleman at the doore
would speake with you. Let him come
in. M. Nashe! welcome. What, you
would be triind? & I cannot denie you
that fauour. Come, sit downe, Ile trim
you my selfe. How now? what makes
you sit downe so tenderly? you crinch in your buttocks
like old father *Pater patriæ*, he that was father to a whole
country of bastards. Dispatch, st, boy, set the water to
the fire: but firra, hearke in your eare, first goe prouide
me my breakfast, that I goe not fasting about him; then
goe to the Apothecarie, and fetch mee some represso
Antidotum to put into the bason, to keep downe the ve
nomous vapors that arise from his infectious excrements:
for (I tell you) I like not his countenance, I am afraid he
labours of the venereall murre.

Muse not (gentle *Thomas*) that I come so roughly vp
pon you with Sit downe, without anie Dedicatorie Epi
stle, which (I know) you expected; for that your Epistle
(in some wise) brought forth this small Worke: which
purposely I omitted, scorning Patronage against you.
For if (by an Epistle) I had made some Lord or Knight
my Patron, it would haue mennaged and gauen courage
to you, that (not sufficient of my selfe) I should get some
Protector to stand out with you. As in a Cocke-fight, if
the Cocke-master takes off his Cocke when they are
buckled together, it encourageth the other Cocke (dee
B ming

The trimming of Thomas Nashe.

O clo-
quen-
ce.

Item for
yess.

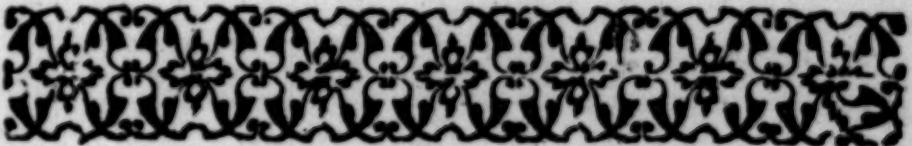
Wel put in

How hard
ly I leave
this com-
mon place?

ming his aduersarie to flye to his Master for refuge): so that hee crowes foorth the triumph before the victorie. Therefore forsooth, if for orders sake (that of custome might be made a necessarie law) you would haue an Epistle, I thought it best, respecting the subiect matter, as neere as possibly I could to patterne it with the like Patron. Then not knowing where to heare of some miscreant, polluted with all vices both of bodie & minde: and viewing ouer all the imprest images of men in the memoriall cell of my braine, at last I espied your selfe more huely ingrauen than the rest, and as it were offring your selfe to this purpose. Then presently I made choice of you, that like an asse you might beare your burden, & patronize your owne scourge, as dooth the silly hedge-sparrow, that so long fostereth vp the cuckow in her nest, till at length she bee devoured of her: or the Viper, that is destroyed of her owne whelpes. All England for a Patron. But to this sodaine ioy, (for sodaine ioy soone ends) this crosse happened; That knowing it to bee my duetie to gratulate my Patrone with the first hereof, but not knowing where to finde you, for that you (the Worlds Citizen) are heere and there, you may dine in this place, & goe supperlesse to bed, if you know where to haue your bed: you maye bee in one prison to day, and in another to morrow: so that you haue a place but as a fleeting incorporeall substance, circumscribed with no limits, that of your owne you haue not so much as one of Diogenes his poore cottages. You haue indeed a terminus a quo (as we Logicians speake) but no terminus ad quem. Now sir, for the vncertaintie of your man-sion house, you hauing all the world to keepe Court in, and being so haunted with an earthquake, that in what house soever you are one daye, you are shaken out the next, my little Booke might kill three or four porters, that

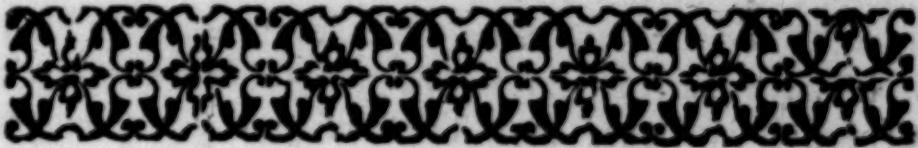
The trimming of Thomas Nashe.

that must run vp and downe *London* to seeke you, and at the last might dye it selfe for want of succour before it comes to your hands. Yet it might bee, that in your request you are insatiable, you will take no excuse, your will is your reason, nay may not be admitted. Well, it shall be yours: for your Epistles sake, haue at you with an Epistle.

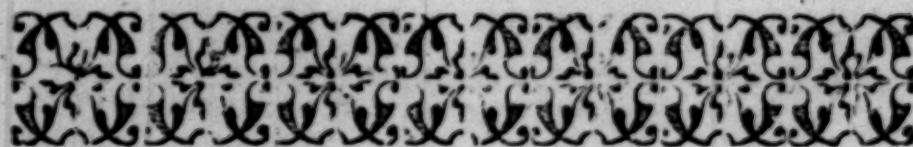


B 2

To



The trimming of Thomas Nashe.



To the polypragmaticall, parasitupocriticall,
and pantophainoudendeconticall Puppie
Thomas Nashe, Richard Leichfield wish-
eth the continuance of that he hath: that is,
that he want not the want of health, wealth,
and libertie.

Nashum *Mit toibi Nashum prora N puppi humque carentem.*



O D saue you (right glossomachicall Thomas). The vertuous riches, where-
with (as broad spread Fame reporteth)
you are indued, though *fama malum*,
(as saith the poet) which I confirme:
for that shee is *quam ficta pramique tenax*,
quam nuncia veri, as well saith Master *Williams Lilly* in
his *Adiectiva verba in ax*. I say the report of your rich
vertues so bewitched me toward you, that I cannot but
send my poore Book to be vertuously succoured of you,
that when both yours & my frends shall see it, they may
(for your sake) vertuously accept of it. But, it may be,
you denie the Epistle, the Booke is of you, the Epistle
must be to some other. I answer, you are desirous of an
Epistle. Did not *Cesar* write those things himself which
himselfe did? and did not *Lucius* that golden Asse speak
of himself which was the Asse? & will not you (though
an

The trimming of Thomas Nashe.

an Ass, yet neither golden nor siluer) patronize that which others tooke paines to write of you? *Cesar* and *Lucius* for that shall liue for euer: and so shall you, as long as euer you liue. Go too I say, he is an ill horse that will not carrie his owne prouender. But chiefly I am to tell you of one thing, which I chuse to tell you of in my Epistle, both because of Epistles some be denuntiatory, as also considering that wise saying elsewhere of the precise Schoolemister: If thy frened commit anie enormious offence toward thee, tell him of it in an Epistle. And truly this is a g-eat and enormous offence, at which my choller stands vpright, neither will I put it vp. Therefore in sadness provide your Lawier, I haue mine, it will beare as good an action, as if you should haue come into another mans house, and never say, Hoe God be here: that is, you wrote a foule Epistle to mee, and never told me of it before: you might haue said, By your leaue sir. I warrant you I write but this small Epistle to you, and I tell you of it as long before as the Epistle is long. But now I remember me, there was no hatred between vs before, and therefore twould be prooued but chaunce-medley. Let it euen alone, it cannot be vndone, for a thing easely done, never can be vndone: and a man may quickly become a knaue, but hardly an honest man. And thus (maleuolent Tom) I leaue thee. From my chamber in Camb. to your^o.

"Where can
you tell?

Yours in loue vsque ad aras.

Rich: Lichfield.

That is,
that wold
follow thee
ouento the
gallowes.

B 3

You

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All your
parts.

You see howe louingly I deale with you in my Epistle and tell of your vertues, which (God forgive me for it) is as arrant a lye as euer was told: but to leaue these parergastical speeches and to come to your trimming, because I will deale roundly with you, I wil cut you with the round cut, in which I include two cuts: First the margent cut: Secondly the perfect cut: The margent cut is nothing els but a preparation to the perfect cut, wherby I might more perfectly discharge that cut vpon you, for as in a deep standing poole, the brinks thereof, which are not vnfitly called the margents being pared away, we may the better see thereinto: so the margents which fitly we may terme the brinkes of your stinking standing poole (for it infects the eare as doth the stinking poole the smell) being cut away, I may the better finish this perfect cut and rid my selfe of you. To the margent cut. When first your Epistle came into my hands, I boldly opened it, and scaling the margents of it I espied a seely note *quasi conuersans abusus heads.* I sayd not a word, but turning ouer a lease or twoo more to see if you continued in those simple animaduersions and indeed I saw you to bee no changling, for there I espied *barbers knacking of their fingers, & lowse waperse,* as foolish as the other, *semper idem* (thought I) might be your mot, and so you will dye: then I began to marke the note which you adioyned to your notes that they might be noted, there tossing and turning your booke vphide downe, when the west end of it hapsned to be vpward, me thought your note seemed a *D.* ah *Dunce, Dolt, Dosterell,* quoth I, well might it be a *D.* and for my life for the space of twoo houres, could I not leaue rayling of thee all in *Ds.*

Now to the perfect cut: I cannot but admire you in
the

The trimming of Thomas Nashe.

the tittle you allow me, seeing wee admire monsters as well as vertuous men, and a foole (as oft I haue heard Scholers dispute in mine office) as a monster: other Barbers like not the title, it pleaseth me, and all the Dukes in *Spaine* cannot shew the like, and I thinke that halfe a yeeres study did not bring it out of thy dunsticall hammer-headed scalpe, but thou dost to disgrace mee, and thinkst thy title decketh a Barber, and that a Barber with thy title is as a rotten chamber hangd with cloth of arras, but tis not so: alas thy reading affoords thee not to knowe the ancient and valorous power of Barbers.

I could speake howe they flourished amongst the *Abants*, a fierce and warlike people, and by the Barbers perpolike cunning as it were amending nature and shaping their faces to more austoritie, they became more victorious, as *Plinarch* recordeth in the life of *Theseus*: and young stripplings newly fit for armes, first were brought to *Delphos*, and there offered the first fruites of their haire to *Jupiter*, next him the Barbers were serued and they cut them, and were as *loues*, *Vises* to make them fit for warre. They floutished before with the *Arabians*, the *Myrians*, the *Dacians*, the *Dalmatians*, the *Macedonians*, the *Thracians*, the *Seruians*, the *Sarmacians*, the *Valachians* and the *Bulgarians*, as saith *Pollidorus Virgil*: afterward *Alexander* entertained into his campes Barbers as the spurres and whetstones of his armes.

Dionisius that blood-thirstie Tyrant that feared no peers, stode alwaies in feare of Barbers, and rather would haue his hayre burnt off, than happen into the Barbers handes.

Therefore in a Barbers shop (as *Plinarche* reporteth) where some fewe were talking of the Tyrany
of

The trimming of Thomas Nashe.

None but
Barbers
meddle
with the
head.

of the tyger *Dionysius*. What (said the Barber) are you talking of King *Dionysius*, whome within these two or three daies I must shauie? When *Dionysius* heard of this, he gaue the Barber secretly to be put to death, for feare of after-claps. The Barbers Chaire is the verie Royall-Exchange of newes, Barbers the "head of all Trades. I could speake of their excellencie, for that a mans face (the principall part of him) is committed onely to Barbers. All trades adorne the life of man, but none (except Barbers) haue the life of man in their power, and to them they hold vp their throates readie.

If they be happie, whom pleasure, profit and honor make happie, then Barbers with great facilitie attaine to happiness. For pleasure, if they be abroad, they are soght too of the best Companions, Knights and Esquires send for them: if at home and at worke, they are in pleasing conference; if idle, they passe that time in life-delighting musique. For profit, a Barber hath liuing in all parts of *England*: he hath money brought in as due as rents, of those whom he neuer saw before. For honour, Kings and ruling Monarchs, (to whom all men crouch with cap in hand and knee on ground) onely to Barbers sit barehead, and with bended knees. But for all this, thou sparest not to raile on Barbers (as on all others): & being full of bortches and byles thy selfe, spuest forth thy corruption on all others: but I nought respect it, thy raylings rather profit mee. For (as *Antisthenes* was wont to say) a man might as well learne to liue well of his ill-willing & abusive enemies, as of his honest frends; of these, by following their vertues, of the others by eschuing their actions, by seeing the effects that followed those actions in his enemies: and as *Telephus* (beeing wounded, and destitute of a sauing remedie at home) went euento his enemies and sworne foes, to get some soue-

The trimming of Thomas Nashe.

souerraigne medicine, so if of my friendes I could not
learne temperance, I might learne of thee by seeing
the effectes of thy cankered conuicuous tongue, for
by that thou art brought into contempt, thy talking
makes thee bee accounted as a purse that cannot bee
shutte, and as an house whose doore standes alwayes
open, and as that open purse contayneth no siluer, and
in that house is nothing worthie the taking away, so
out of thy mouth proceedeth nothing but noyfome
and ill-sauered vomittes of railinges: Wherefore draw
together the stringes, and locke vp the doore of thy
mouth, and before thou speakest such ill corrupted
speeches againe, let it be lifted of the hingelles, rule I
say that little and troubelsome Vermin, that smal tongue
of thine, which in some is not the smallest parte of ver-
tue, but in thee the greatest Arte of vice, not vnlike the
Purple fish which whilst she gouernes her tongue well,
it getteth her foode and hunteth after her praye, but
when shee neglect it, it bringeth her destruction, and
she is made her selfe a pray vnto the fisher, so that in
that small parcell all vertue and vice lyes hidden, as is
recorded of *Kias* whom king *Amafis* commaunding
to sende home the best and most profitable meate
from the market, hee sent home a tongue, the king
demaunding a reason, hee answered that of a tongue
came many profitable and good speeches, and this
tongue thou hast not: Then the king sent him to
buy the woorst and most vnprofitable meate, and he
likewise bought a tongue, the king also asking the
reason of this, from nothing (sayde he) issueth worse
venome then from the tongue, and this tongue thou
hast, and this tongue crossele with the barre of reason, lest
thou seeme more foolish then those geese in *Cilicia*,
which when the flie in the night time by the hill *Taurus*,

C

that

The trimming of Thomas Nishe.

Marke
this secret
allegorie.

that is possest of Eagles , are sayde to gette stones
into ther mouthes by which as by a bridle they raine
in their cryinges , and so quietly passe the greedie ta-
lentes of the Eagles : but alas why inuest I so against
thy tongue ? *lingua a lingendo* , and you knowe we
use alwayes to like in , and so thou shouldest keepe
in thy poysone : or a *ligando* which is to binde , and
so thou shouldest binde vp and not disperse abroad
that ranker in thee : thy tongue doth but in dutie
utter that which is committed vnto it , and na-
ture hath set before it a double bull-woorke of teeth
to keepe in the vagrant wordes which straying a-
broade and beeing surprised may betray the whole
cittie , and the vpper bull-woorke sometimes serues
for a percullis , which when any rascallie woerde
hauing not the watch-worde , that is , *reason* , shall
but enter out of the gates , is presently lette downe
and so it cuttes it of before it woorketh wracke to
the whole Castell : therefore I must of necessitie find
out another cause of thine infected speech , and now
I haue founde it, fie on thee , I smell thee , thou
hast a stinkinge breath , but a stinking breath (some
say) commeth of foule teeth , and if it bee so, wash
thy teeth Tom , for if thou wouldest drawe foorth
good and cleane wordes out of thy mouth , thou
wouldest washe thy teethe as euerie tapster that
goeth to drawe good beare will washe the potte be-
fore hee gooeth : but it may bee the filth hath so
eaten into thy teeth that washinge cannot gette it a-
way , then doe as that venome-bitinge beast that
Nile-breede Crocodile , which to purge her teethe
of those shiuered reedes that are wreathed betweene
by feedinge in the water , commeth to the shoore ,
and there gapinge suffereth some friendly bird with-
out

The trimming of Thomas Nashe.

out daunger to creepe into her mouth , and with her bill to picke away the troubling reedes : so come you but to some shoore , and Ile bee that *Trochilus* , Ile picke your teeth and make a cleane mouth , or Ile picke out toungue and all , but of this stinkinge breath I speake not . *Tædet anima* sayth the Comedian , and this I meane not meaning as hee meant , for hee meant a stinkinge breath , but by *anima* I meane the forme by which thou art , what thou art , by which also thy senses woorke , which giueth vse to all thy faculties and from which all thy actions proceede , and this *anima* if thou termist a breath , this breath stinketh and from this breath (as little riuers flowe from a fountaine) all thy woordes flowe foorth and the fountaine beeing corrupted (as you knowe) likewise all the lesser riuers needes must bee corrupted , and this *anima* , this breath or fountayne thou must cleanse , but howe to cleanse this breath it passeth my cunninge to tell , for though (as I am a Cir-
How I bo-
nich thes
with fa-
cundicie,
rgion) I coulde picke your teeth , for the other stinkinge breath , yet this I durst not meddle with , this hath neede of a metaphisition , and lette it suffice for mee rudely to take vppe the bucklers and laie them downe againe , onely to tune the Lute , but to leauue to the more cunning to playe there-
on , Count it enough for mee that am but an ad-
uincie to a Scholler , that haue nothinge of my selfe but what I gleane vppe at the disputation of some Schollers in myne office , let it bee suffici-
ent for mee (I say) onely to tell the reason of this stinkinge breath , and to leauue to more sounde Phi-
losophers to determine and set downe the remedie of it , but nowe it may bee *te ipsum nescis* , you smell your
owne

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Ha ha a
rage borro-
wed from
your owne
dunghill.

A medi-
cine for a
stinking
breath.

owne breath, and finde it to bee so intoxicated with poysone that vntlesse you haue present helpe you are quite vndone, you perish vitterly, and knowing me to be a man of such excellent partes, yea of farre better partes then *In speach bee these eight partes*, are very instant with me to vnbinde the bundell which I gathered at disputations, and giue you some remedie for this stinkinge breath: loe howe vertue in the friend casteth foorth her beames cuer vpon her enemie, I am ouercome, blushingly I vndertake it, and like a bashfull mayde refuse, yet deigne you that fauour, then marke, first goe get some strong hempe, and worke it and temper it so long together till therearise out of it an engine which wee call *Capistrum*, then carry this *Capistrum* to some beame that lyeth a crosse, for none else will serue, when it must bee straynde and the one ende of it fasten to the beame, and one the other make a noose of as rounde a figure as you can for the roundest figure is the most retentive, let the noose bee alwayes readie to slide, for mans breath is slipperie, then when euerie thing is fitted, boldly put through thy heade, then worke the *Ca-
pistrum* ouer newe agayne, swinge vpp and downe twice or thrice that it may be well strainde, and so in short time your olde breath will bee gone, dis-
payre not yet man, *probatum est*, olde *Æson* was
deade a while but reviued agayne and liued many
a yeare after, but marke, nowe to the pynche, if
Platoes trasmigration holde, (which some menne
holde that the *anima* and breathes of men that bee
deade doe flete into the bodyes of other menne
which shall liue, then I holde that some breath see-
ing thy younge bodie without an *anima*, and twould
bee harde lucke if some breath or other should not
be

The trimming of Thomas Nash.

be yet straying about for a body , their being continually so many let loose at Tiburne, I say , some vnbespoken vagrant breath wil goc in and possesse thy body : nowe if this remedie helpe not surely thou art vnrecurable , if also thy newe breath happen to be as stinking as thy olde , thou wilt never haue a sweete breath in this worlde nor then neither . And thus much of my title.

You knowe or at the least ought to knowe that writers shoulde eschewe lyes as Scorpions , but your lyes that you deuisd of one are the greatest parte of the matter of your Epistle , as, *My shoppē in the towne, the teeth that hange out at my Windowe, my painted may-poole*, with many others which fill vp roome in the Epistle in abundant manner, and which are nothing else but meere lyes and fictions to yeeld the matter , whereby I perceiue howe threedbare thou art waxen , howe barren thy inuention is , and that thy true amplifying vaine is quite dried vppe . Repent, repent, I say , and leaue of thy lying which without repentance is very haynous , that one lye I make of *Pag:6.* thee in this booke is presently washed away with re-pentance . An other lye I cannot but tell you off, which you clappe in my teeth in the very beginning of your Epistle , which nothinge greeueth mee for that I suppose it to bee committed of ignorance , that is you tell mee that you come vpon mee with but a dicker of Dickes , but you come vpon mee with seuentene or eightene Dickes , whereby I see thy ignorance in the Greeke tongue, thou knowest not what a dicker is , a dicker is but ten of any thing, for it commeth of the Greeke worde δέκα which is by interpretation, Ten.

Thou obiecest that olde *Toole* and I differed , I

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confesse it, I am a man alone, I scorne such ragged
rent-foorth speech, yet thou mayest well praye for
the duall number, thou scabbed, scalde, lame, hal-
ting adiective as thou art, in all thy guiles, thou ne-
uer hadest that guile as alone to get thee one crust of
breade: no, I knowe not who had a hande with you
in this seely Epistle, goe too, hee is not a minister, he
hadde but small reason for it: againe, you remember
the time when your fellowe *Lusher* and you lay in cole-
harbour together, when you had but one payre of
breeches betweene you both, but not one penie to
blesse you both, and howe by course hee woore the
breeches one day, and went cunny-catching about for
victuals, whilst you lay in bedde, and the next day you
wore the breeches to goe begge whilst he lay in bed, for
all the worlde like two bucketes in one well, nowe sup-
pose, when *Lusher* wore the breeches, that then thou
shouldest haue beene carryed to pryson where nowe
thou art, verily I thinke thou shouldest haue escaped
prison for want of breeches, or suppose that at that
time thou shouldest haue beene hanged, I cannot but
thinke that the want of a payre of breeches woulde
haue beene better to thee then thy necke-verse, for
the hange-man would haue his breeches, no fee, no
lawe: but put case that with much adoe, by greate
extraordinarie fauour some good hang-man had done
thee this last benifitte, that thou' mightest never tro-
ble him agayne, and shoulde haue giuen thee thy
hanginge francke and free (as indeede happy for thee
had it bene if this good hap had hapned, for then thou
shouldst not haue liued thus miserably in this vaine and
wicked worlde) I say plainly, put case thou haddest
beene hanged, the hangman not sticking with thee
for thy breeches, then *Ghacon* would haue come vpon
you

The trimming of Thom is Nishe.

you for his ferry-penny, fie out, money and breeches as ill as a rope and butter, for if one slippe the other holde, with him no *maulum* no wastage, and then thou haddest beene in worse case then ever thou wert: thus you see how the want of a payre of breeches might haue been the meanes to haue made thee escape prison, death and vtter damnation: and O thrise happy *Lusifer* that shouldest haue beene away with the breeches at that happy time, but when thou wert in thy chiefest pride, if thou hadst but lent out one payre of breeches thou shouldest haue beene thus happy.

Praye from the praise-worthy, and hee is not praysed whose prayer deserueth not prayse, therefore in these places of the Epistle where thou prayest mee, I take my selfe most to bee dispraised for that thou the prayer art worthie no praise, for how soeuer thou leade in a fooles paradise, like the fishe cald a muge, which is sayde to feede her selfe with her owne snotte for thereof she takes her name, thou feadest thy selfe with self-conceite that whatsoeuer commeth from thee is the verie quintessence of true witte, and that all thy ribaldrie that ever thou ferrest forth, exceeded in pleasing mirth, that so thou hast imbraced true *Minerua*, when as (God knowes) thou art as farre deceipted as ever was poore *Ixion*, that imbraced a cloude in steade of *Uno*, or that guld-god mostrouous accadian *Pan*, who in steade of that sweete Nimphe *Syrinx* fumpt a bunche of reedes: yet I must confesse thou haste something, thou art as a bundell of strawe that beeing sett on fire consumes it selfe all in smoke, but no warmnesse commeth from it, so thou hast no true fire in thee, all smoother, no thing that can warme a man, thou art as many Ciphers without an I, which they

*Mucus
snotte.*

The trimming of Thomas Nashe.

wanting are of them selues nothing , and thou hast
much apparencie of witte which is as Ciphers, but thou
hast not this same 1, Iota is wanting to thy Ciphers,
thou hast not one iota nor title of true witte , againe,
as some souldiers that were at *Cales* breaking into a
shoppe for pillage, and there seeing many great sackes
readie trussed vppe , they with great ioy made hast
away with them , and so with light hartes carryed
away their heauie burdens, and when they brought
them into the streectes , opening them to see their
booties , founde in some of them nought but redde
cappes , of which afterward they made store of fires,
and in the rest nought but earthen pitchers, chaffen-
dishes and pispottes, and such like : so whosoeuer shall
see thee trussed vppe and in thy clothes , might
hap pily take thee for a wise young man , but when
thou shalt be opened, that is, when he shall see but some
worke of thine, he shall finde in thee nought but ras-
callitie and meere delusions , and for this cause thou
mayest be cald the very *Choræbus* of our time, of whom
the prouerbe was raysde, more foole then *Choræbus*,
who was a seely ideot, but yet had the name of a wise
man, for he might be cald *Choræbus quasi chori Phos*,
the light of euery company into which hee came, so
thou hast onely the name of a wise man and that is
Nashe , O wise name, I praye let mee christen you a
newe and you shall bee called *Choræbus quasi chori
bos*, the very bull-heade of all hettroope of pamphle-
ters : thou goest about to gather iestes and to barrell
them vp into thine ale-howse index, that when occa-
sion shall serue thou mightest be a *Democritus* alwayes
to laugh thy selfe or to cause others to laugh by the
ideotisme. Thus to conclude, as *Daphne* chastitie was
turnd into a laurell tree, and so kept her chastitie, even
so

The trimming of Thomas Nashe.

So I wish that for thy wit thou mightst bee turnd into an
asse, that so thou mightst keepe thy wit to thy selfe, and
not defile the world withall. But this thou sco:nst, and
will prooue that thou hast a good wit and thus submis-
sive y in eloquence, to make vs beleue thee, at the first
word thou beginst; Nature, that never wont to be vne-
quall in her gifts, with mee hath broke her wont, and in-
dowed me with a dowrie aboue the rest of her children:
but euerie commoditie hath his discommoditie, and we
cannot alwaies please all; and though all my books did
not take as I wished they should, yet most of them did
take, as 'Piers 'Pennileffe, and others which I wil not
name, to auyd suspition of vainglorie *Argus* that had
an hundred eyes sometime slept, or els hee had not dyed
for it: and when *Mercurie* came, hee had no power to
hold ope his eyes O fine speech! By this I gather, that
thou confessest thy selfe to be *Argus*, and me *Mercury*:
and if you be *Argus*, hold ope your eyes with a pox to ye,
I me ne yee no harme yet, yet I pipe not to you: but I
thinke it will be my lucke to be as ill a scourge to you, as
ever *Mercurie* was to *Argus*. But if you will dispute
and prooue that you haue a good wit, awaie with your
confus'd bibble babble binde vp your Arguments into
Syllogismes and I will answere you directly. Content
say you, and thus you begin. If my fanie be spred far
abroad, & all the Countey confirme that I haue a good
wit then tis true that I haue a good wit: But the first pro-
position is true, therefore I haue a good w't. I antwer,
I boore and illiterate Opponent, to contex no firmer ar-
guiment against so firme a Logician as I am. A double
Response or Antwerre extempore I can affoird you.
First, though your name bee blazed abroad, it followes
not that you shoulde haue a good wit for as an empie
vessel will sound faire that ha:th nothing in it; so you

D may

The trining of Thomas Nashe.

may cracke your selfe abroad, and get to be reported the man you are not.

Secondly, I graunt that you are famous, and that the Countrey reports you wise. Sententiously I aunswere, that by a figure the Countrey is taken here for the common rout onely: for none that can but write and read will euer agree to it; and *turbam dum argumentum*, as much as to saye, the troublesome Commons assertion, neuer goes for currant. Thus leauing no hole for you to creepe in with a second Obiection, you betake you to your second Argument.

If my wit (saye you) were not excellent and vnaunswerable, manie who are accounted to haue good wits, (to whom I haue oft giuen particular occasion) would haue answered mee: but they haue not answered mee, therefore my wit is excellent. Therefore I wyll aunswere thee.

I would to God thou & I were to dispute for the best Mayorship in *Spaine*, faith thou mightest cuen cast thy cap at it. Doost thou not know that the Lion scornes combate with the bace? Wise-men (though mooued) will not worke reuenge on euerie obiect? and the more stately oake, the more hardly set on fire? More plainly in a similitude, the like reason is to bee gathered of the nettles.

Euen as the nettle keepeth her leafe cleaneſt, for that no man purgeth his poſt-pendence (therc your nose *Thomas*) with it; not because they cannot, but because it would ſting them if they ſhould, and ſo for that ſmall good turne, it would worke them a more diſpleaſure: ſo thou art ſuffered to be quiet, and not wrote againſt, not for that thou canſt not bee aunſwered, but that by aunſwering thee they ſhould but giue more fodder to thy poison, put more casting to thy gorge; and hee that intends

The trimming of Thomas Nashe.

tends to meddle with dung, must make account to defile his fingers.

Thus thou art quite put downe, thou art drawne drie: me thinkes I perceiue thee w^tsh for soime Moderatour, that should crie; *Egregie Nashe* (or, you g^teat asle) *satisfacti^ts officium tuum*. And now for want of a Moderatour, my selfe (for fault of a better) will supplye that roome, and determine of our Disputation. And herein it shall not bee amisse, (the Question so requiring, and you also requiring it in that place of your Epistle, where you lay wit to my charge) first to tell what a good wit is. And whereas thou burthenst me to say, that *much extraordinarie descent cannot be made of it*: thou lyest. For how vniust were mens wits, not to affoord vs extraordinarie descent of that, which giueth vs descent for euery thing?

A good wit (therefore) is an affluent spirit, yeelding inuention to praise or dispraise, or anie wayes to discourse (with iudgement) of euerie subiecte. Mistake me not (I pray you) and think not that I thinke all those to haue good wits, that will talke of euerie subiect, and haue an oare (as we say) in euerie mans boate: for manie fooles doo so, and so doost thou. These talke not with iudgement: they be like the Fellow, who swearing by God, and one standing by, correcting him, said; *Fie on thee how thou talkest*. What skills it said hee, so long as I talke of God? So I say, thou carest not how without iudgement thou talkest on euerie thing.

A good wit is it that maketh a man, and hee is not a man, that hath not a good wit. The verie brutish and sauage beasts haue wit. Oxen and Asses by theyr wit choose out the best Pasture to feed in, and thou art no better: for diuers men will say, and especially Northeaten men, to one that dooth anie thing vnhandsomely,

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whatena N sh it is, for what an asse it is, and an asse all men know hath not a good wit.

Thu (by these descriptions) the definitiue sentence of my determination is this ; *Nashe*, thou hast not a good wit, thou art a silly fellow, and more silly than Syr *Thomas of Carleton*, who beeing a little sicke, and the bell olling to haue him goe read Seruice, the Clarke of the Parish going to him, and telling him that the bell too'de for him, meaning to goe Read, he went presently and made his Will, because the bell too'de for him: and so doo thou, plye thee, mak' thy Will, and dye betimes before thou beest kill'd, for thine owne wit w'll kill the: and call you that a good wit that kills a man ? All the *Wisemen of Greece and Goram* never came to the miserie that thy good wit hath brought thee too. My minde presageth the great confusion that thy good wit will bring vpon thee. For as the *Cammell* that (come hee into neuer so cleare a Fountaine) cannot drinke of the Water, till hee hath royled and fowled it with his feete : so whatsoeuer thy wit goeth about, it first defiles it, and so brings destruction to thine owne bodie. Thy wit, thy wit *Tom*, hath roddes in passe for thee, twil whip thee, twill worke thine ouerthrow, twill quite destroye thee : *Aeteon* (as wise a man as you) no wayes could escape it, for all his loue to his hounds, and swifte flight when he saw their fernes, but was deuoured of his owne dogs.

But why then (maist thou say) doo I oppose my selfe against an Asse, seeing now I doo no more than all could doo, for all the beasts in the field can insult and triu:nph ouer the silly Asse, as well the creeping Snayle to her power as the fiercest Tyger *Asinus a sedendo*, because euerie Childe can ride an asse : therefore tis rather a reproachfull shame for mee to meddle with thee, and

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and by that I get more discredit when the two Gods
got dishonors that conspired the downe fall of one s[e-]
ly, weake, vnable woman. The reason is, I onely am
left to tell thee thou art an Asse, and if I shouldest not
be tolde it, thou wouldest not beleue that thou art an
Ass. There ore nowe at length knowe thine owne
strength, and knowing that thou art but feeble and
hast no strength, blush and be ashamed, and then thou
shalt see that all the Country hath seene thy ignorancie,
though kept it in silence, and howe this many a yeere
thou hast guld them, but they (gentle minded au-
ditors) still, still, expecting better tooke all in good
part whilist thou like a cowardly vnskilfull ho[me]man
mounted on a iade, coruertest and shewest thy Crankes
a nong a company of valorous famous capitaines whose
stirrups thou art not worthy to holde: alight and listea
vnto me, and I even I, that never till now was acquain-
ted with the presse, and acknowledge my selfe farre vn-
fit for those thinges thou professest, I (I say) will read
thee a Lecture, harken, in my gibb[ing] (as thou termest
it) I wil confesse thee this shorte distich whch though it
wants an author wanis no authoritie.

Tha dare credi duxisse, sed si a D ana est,

Namque Acteoneum dat tibi Caura caput.

Ingenuously thou thee complaist an h[on]s poore to be,
But thou art Midas for thou art an Asse as well as be.

Or thus.

Some sayes Nashe is la[ci]ous, but I say he is chaste,
For he by chacing after whores, has b[ea]rd alway barechaste.

Otherwise.

Who sayes Nashe riot[er]s day & night, about the streets dashlye
For he in prison day and night in fitters fast dashlye.

A gaine.

You say I am a fool for this, and I say you say true,

D 3

Then

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Then what I say of you is true, for babes and fooles say true.

Now I giue not euery word their litterall sence, and by that you may see how I presume of your good wit, to see if by allusions you can picke out the true meaning, but I vse a more plaine demonstration and apply it to your selte: for if you will vnderstand any thing a right, you must euer apply it to your selfe. It may bee thou likeſt not these veries for that they want riming words, and I ende both the veres with one word: no, *Tom*, noe, thinke not so, bewray not so thy poetry, for that distich is best contrived, and moste elegant that endes both veres with one word if they import a diuers sence: but now I see thou art no versifier, thou hast only a prose tongue, & with that thou runſt headlong in thy writing with great premeditation had before, which as ny man would suppose for the goodnes to be extempore, and this is thy good wit: come, I say, come learne of me, Ile teach thee howe to pot veres an houre together.

Thou nothing doubtſt (as thou sayſt) of the *pratronage & ſafe condit of thy buke* and indeed thou needeft not doubt for I neuer ment it harme, but alwayes wifte it might ſafely paſſe by me: yet as I was patron to it, I could not but read ſome of it, but I thinke if I had read it through twould haue poſoned me, it ſtunkē ſo abominably: therefore all the while I was reading of it holding my noſe, fyē, out ſaid I, had I but knowne this *Cockatrice* whilſt twas in the ſhell, I would haue broken it, it neuer ſhould haue beene hatcht by my patronage: but tis no matter, thy eye-beames will reſelect vpon thy ſelfe, and will be burning glaſſes to thine owne eyes.

And ſo in a fury (the countries comming downe vpon

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ou me) I like a stout patron out of all the countries that prest me sore, chalenged out the most valiant warier of them all, *Mounseir A:ax* to single combate, him I ouercame, and of him I got safe conduct, and hee hath promised safe conduct to all comers of that race, and moreouer, hee as an oþer patron hath gotten for them all safe conduct from hence to *Ely* by water.

The good admonition thou giuest mee, that is, to commence, I thankfully take and willingly would vndergoe, had I but one with whome I might keep min' acts.

As for mine answere I nothing doubt, that is kept (as I hope) with credit, but my replie is it I stand on, I can get none to answere me, alas, thou art not able, neyther fit, for thy want of a beard taketh away halfe the subiect of our disputation, nor that I say a beard would make thee wise and so by that thou shouldest be fit to dispute, but because in what Arte thou wouldest haue mee commence, in that I would dispute with thee: therefore suppose I should deuaund of thee the reason why thou hast so much haire on thy head, and so thinne or rather almost none at all on thy face? thou couldst not queintly answere, because the haire on thy head is twenty yeeres elder then that on thy beard, nor in naturall reason, because the braine seated in the head yeeldeth more moysture about it then any way downeward, by which moysture haire commeth, but thou hast too moist a braine that cannot holde and rememb're these thinges, or rather thou hast too hard and drye a braine and so these thinges were never imprest into it.

But

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But this is thine answere, tis Gods wi. lit should bee so, thou wert never borne to haue a beard: tis true indeed, thus thou mightest answere to all the arguments in the worlde: but the want of a beard makes thee thus colde in answering, for a beard is a signe of a strong natural heare and v. gour, but the true answere is, thou seekest too many wayes to cast out thine exclementes, thou art too effeminate and so becomist like a woman without a beard. Againe, if I should demaund of thee why the haire of a mans head groweth downward and not vaward, *idem revolueres*, this would bee thine answere, because it pleaseith nature. Dost thou not know that haire is the couer of the head? and therefore if it will couer it must lyde downe, and doe not all the parts of a man growe downward, though the whole man growes vaward? And therefore the Philosopher's say that a man turned downward is a plant, that as a plant hath all her bowghes, branches and leaues growe vaward, so all the partes of a man are vaward when hee standeth on his head, as his eete, legs, armes, nose, fingers and the rest: but in faish thou turnd vaward or downward art but a plant or stocke to bee ignorant in those thinges: why I maruell of what Art thou didst Commence Batchelor, if I had but the question that thou hadst at thy Sophisters Act, I wold dispute on that: but nowe I see I cannot commence for want of an antweier, and I scorne to keepe myne acts *in genebiss*.

In this thy trimming, thou being so fit for it, I will w^oke a wonder on thee, and I w^oli holde any man a w^oger that I will performe it, that is, whil^t I am wash^oing you I will request your *commencement* and put my selfe to *commencement*, and sh^oue you quite through, and when I haue done you shall not be a haire the worse. y^oung y make

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make a riddle of the same if you will, but I will doe it,
and when I haue done, raising my selfe on my tiptoes,
I will so hunt thee for my pay, that thou shouldest bee in
worse case then the Beuer, who bites off his stones and
layes them in the way for the hunter: for which other-
wise he shoulde be hunted to the death, I thinke veryly
and in my conscience, *I should breake thy head and not* *Leaning
on a leſt.*
giue the rest againe.

Thou rude wretch, thou wilt be so *cosmologizd*, if thou
beest catcht heere, for calling our Masters of Arte first
Stigmatical, that is burnt with an hot Iron, didst thou
euer know any of our Masters of Arts burnt with any I-
rons? then thou calleſt them *ſinckanters*, which is a pro-
per Epithite vnto thy ſelfe, for *Sinckanter* commeth of
ſincke and *antrum* a hole, and as all the puddle and filth
in the channell, ſtill runnes all a long till it comes to a
hole or *antrum*, and there it ſinckes in: ſo all wickednes
and abhord villany ſtill ſtraying abroad and ſeeking for
an *antrum*, at laſt it findes thee which art the very ſincke
and center where it reſtes. And ſurely if thou shouldest
haue termed me ſo, I neuer would haue ſuffered it vnr-
uenged, for as the *Torpedo* being caught and layd on the
ground, ſtriketh a torpour and numbnes into the hand
of him that doth powre but water on her: ſo, I doe not
thinke but that in thy Epiftle thou calleſt me but *Dick*,
which is my name contract, and other adiuncts which in
their owne nature are neither good nor bad, the very re-
membrance of me ſtroke ſuch a feare and numbnes in-
to thy ioyntes, that yet thou ſhakeſt as not diſpoſeſt of
that fearefull ſeauer. I will ſtirre thee vp and make thee
ſeehing hot, and when thou art in thy heate, I will then
quell thee by moouing of thee more and more, as when
a pot ſeetheth if we lade it and mooue the liquor vp and
down, cuen while it ſeetheth, wee ſhall make it quiet.

E

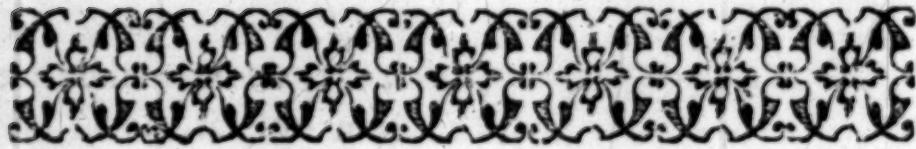
Thou

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Thou little wottest of what a furious spirite I am , for I keeping among such spirts in this place, as thou sayst, am my selfe become a spirit, and goe about with howling cries with my launce in my hand to tortour thee, and must not returne home, till *Ignitus*-like thou shalt be carbonadoed, and I shall carrie on my launce-point thy bones to hing at my shop windowe , in steed of a cronet of rotten teeth , as the trophies of my victorie: and this shalbe done, commest thou never so soone into my swinge.

*Spirit
Walks.*

Therefore keep out of my hant, I haue a walke, thou maist be blasted before thou commest neere my walke, if thou dost but looke backe and see mee in my walke, thy necke will stand awry, thy mouth distorted, thy lips vgly wrested, and thy nose hang hooke-wise . But rather I take thee to be a spirit, for that I talking with thee all this while, cannot haue a glance on thee.



But

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But see, what art thou heere? *Impus in fabula, a lop*
in a chaine? Nowe sirra haue at you, th'art in my
swinge. But soft, fetterd? thou art out againe: I cannot
come neere thee, thou hast a charme about thy legges,
no man meddle with the Queenes prisoner, now therefore
let vs talke freendlye, and as *Alexander* sayd to
hys Father *Phillip*, who beeing sorely wounded in
the thigh in fight, and hardly escaping death, but could

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not goe on the ground without halting, bee of good courage father, come foorth that euery step thou sets on the ground may put thee in minde of thy manly courage & vertue: so say I to thee, *Nashe* come forth, be not ashamed of thy selfe, stretch out thy legs that euery step thou goest, thy shackles crying clinke, may remember & put thee in minde of all thy goodnes and vertue: I am glad to see thee in this prosperitie, thou never wert so rich as now, thou never hadst so much money as would buy so faire a payre of fettters: in very deed thou art beholding to thy keeper that will trust thee with so faire a payre of fettters, neither would he if hee had thee not by the legge: but nowe thou art in good case, thou art no vagabond, now thou seruest a Master, and hast a house to goe to, and a coutch to lye in, thou muste bee thriuing and prouident where thou art, and twill bee a good sauing for thee, now thou hast a ciog at thy heele as the prouerbe is, hou must learne of *A:ſſo:ſſe* dog to do as he did: that is, thou must crinch vp thy ſelfe round in thy couch all winter time and dreame of a goodly large chamber, faire lodgings and soft beds, and in the Summer time thou must stretch out thy ſelfe, lye all abroad ſnoring vpon thy couch, and thinke that ſilly lodging (ſeeing thou feeleſt no cold) a ſtately chamber built of free ſtone, layd out with ſtately bay windowes for to take the ayre at. But what neede I tell thee of theſe thinges? thou knowest better then I howe to lye in prylon, for what a ſhaine were it eſe for thee, that haſt many a day aȝoe beene free of all the prylons in London, nowe to learne thing occupation? thou art a journey-man long ſince, I doe not think but that thou art able to ſet ope ſhop in that trade, for if thou were but a nouice in it, this deere yeere would quite kill thee.

*Holes in
the ſtop.*

But

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But say, how dost thou for victualls, doo not they of thy old acquaintance helpe thee? if euer thou hadst true frend, now let him shew himselfe, for a frend is tried in aduersitic: and though the Romanes were wont to say, that a true frend was but the salt and sauce of a banquet; yet I say, that a true Frend to thee must be salt, saucc, bread, and all the meate beside. But thou hast neuer a true Frend, yet thou hast enough of those frends, that would be sauce to thy meate; that is, if thou couldst bid them to a supper, they would come to eate vp thy meat, and sawce it with fine talke. But (God knowes) thou hast no need of those frends, thou couldest bee sauce to thine owne meate. Fie on frendship, what is become of it? not one drop nor crum of frendship betweene them all? A true Frend(as they say) were more necessarie than water and fire: for vnes hee come and call for it, thou canst not haue so much as fire and water; that is, a fire with a cuppe of small drinke by it to nourish thy bodie. What is become of those true Frends *Damon* and *Pythias*, *Castor* and *Pollux*, *Pylades* and *Orestes*, *Nisus* and *Eunis*, *Perithous* & *Thesens*, whom death it selfe could neuer seperate? Dead? Then *Ione* raise some deadly tyrant to massacre that cancred brood of thy companions, that leaue their iester desolate in the winter of his affliction. I curse them with more vehemencie, because I see some hope in thee, in that thou now seemest simply to betake thee to the truth. For whereas thou wert wont to cracke and brag abroad, and indeuouredst to shew, that ther was no learning in which thou wert not expert, and how that thou wert indowed with plentie of the liberall Sciences; which thou knowest to be nothing so: now thou recantest, and in simple truth saist, thou hast no learning, no not so much as one of the hberall Sciences. Which thou shovest vnto vs by comming foorth in thy

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setters, for none of the sciences are bond-slaues, or kept in chaines, they are called liberall *quasi liberi* because they make men free. If these are not sufficient motiues for thee, happily let this moue thee, that by thy proficiencie in philosophy since thou camst into prison, thou hearing of *Aesop* that dwelt in a tub; of *Ariægora*, who, in prison wrote his especiall booke *Of the quadrature of the Circle*: of *Socrate*, who in prison studied Philosophy, and wrote verses, and yet (as *Cardan* saith) slept sweetly, so as *Socrates* gaue more light to the prison, than the prison gaue darknes to *Socrates*: And lastly of him that put out his owne eyes, and so eclipsit himself of the sight of the world, that he might haue a more cleere insight into the light of nature: keep thou thy self still in prison, eclipse thee from the sight of the world, gaze onely on thy selfe, that so thou more cleerely, seeing thine owne deformed nature, mightst labour to reforme it, and bring thy selfe into light againe. But (saist thou) you are a merry man *M. Dicke*, it befits not the wise to mocke a man in miserie. In truch thou saist true *Tom*, and for my mindes sake I would not for a shilling but that thou hadst beene in prison, it hath made my worship so meiry: but because thou continuest my precepts that am a Cambridge-man, from whence all vertue flowes, and is the very fountaine and Cunduit-head of all learning. O heere I could praise Cambridge an houre by the clocke.

Therefore I say, for thy contempt of me I will call thy keeper, and tell how th'art stolne out of prison & come to mee to helpe thee off with thy shackles. Noe *Thomas* noe, I am no pick-locke, I thanke God, I liue without picking, though thou liuest not without lockes. But are you gone, thou wert afraid of thy keeper, goe to the place from whence you came, &c. with a knaues name

to

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to you. Ha, ha, if I had but followed this matter even a little more, I could haue perswaded thee to liue and dye in prison.

Alas, I could doo anie thing with thee now, all thy senses are so taken downe. Happie (quoth I) in prison? haplesse indeed. How happie is the owle caught fast in a lyme-bough, when all the smaller birdes doo chatter ather for ioye? How happie the Rat caught in a trappe, and there dies a luing death? How happie the tyred hart striken of the Hunter, who runnes panting, consuming her breath, and at last faints for want of breath? how happie the wearied hare pursued with dogs, euer looking when they shall teare her in peeces? and how happie the cunny-catching weasell insnared in the Parkers net, and hangd vpon a tree? thus happie art thou: with the owle thou art lymed and wondred at, with the Rat thou art sore prest, with the Hart thou art in a consumption, with the hare thou alwaies expectest a tearing, and with the weasell thou shalt be hanged. All these torments are in prison, a demi-hell, where (like fiends) the prisoners crawle about in chaines, euerie one perplext with his severall paine; a darksome laborynthe, out of which thou canst never passe, though guided by a thred.

O double vnhappy soule of thine, that liues so doubly imprisoned, first in thy bodie, which is a more stinking prison than this where thou art; then, that it accompanieth thy bodie in this prison. Were it not sufficient that one prison should tortor thy soule enough? No, first because thy soule hath too deepe a hand in all thy knaueries, tis so imprisoned and fettered to thy bodie, that it cannot go without it. Poore Sonle, more miserable than the kings daughter captiuated & long time kept imprisoned in the Theeues houses, at last offering

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Continua-
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phora.

to breake away, was condemned to be sewed into the asse bodie & there to dye ; for the asse bodie was dead, and nothing aliue in the asse (the prison) to trouble the Maid the prisoner. But thy prison is aliue, and all the affections in thy bodie are as stinking vernine & wormes in it, that crawle about thee, gnawing thee, and putting thee to miserie. She in short time was sure to die, and so to be free againe ; thou art still in dying, and hoping for freedome, but still liuest, and this augments thy calamite : She should haue had her head left out to breathe into the aire, but thou breathest into thy prison thy bodie, that corrupts within thee, and so retournes to bee thyne owne poysen. Thus much miserie (poore soule) thine owne bodie affoords thee, and by being with thy bodie in the second prison, all this is doubled. Now if thou wouldest bee free from thy prisons, make a hoale in thy first prison, breake out there, and so thou escapest both, thou never canst be caught again : and by this thou shalt crie quittance with thy bodie, that thus hath tormented thee, and shalt leaue him buried in a perpetual dungeon.

Here let mee giue a cut or two on thy latest bred excrements, before I goe to the finishing of the perfect Cut.

A littie lumpe of lead, while it is round will lye in a small roome, but being beaten it will spread broad, and require a larger place to containe it ; and a roape bound fast vp, might easily be couered, but vnfolded & drawne out at length, it hardly can bee hidden : so you (simply considered) are of no report, but if you bee vntrust and beaten out, & your actions all vnfolded, your name cannot be limitted. And now you, hauing a care of your credite, scorning to lie wrapt vp in obliuion the moth of fame, haue augmented the stretcht-out line of your deedes, by that most infamous, most dunsicall and thrice oppro-

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opprobrious worke *The Ile of Dogs*: for which you are greatly in request; that, as when a stone is cast into the water, manie circles arise from it, and one succeedeth another, that if one goeth not round, the other following might be adioyned to it, and so make the full circle: so, if such infinite store of your deedes are not sufficient to purchase to you eternall shame and sorrow, there arise from you more vnder then to helpe forward: and last of all commeth this your last worke, which maketh all sure, and leaueth a signe behinde it. And of this your last *Cropt ears* worke, I must needes say somewhat: for seeing that this my first work & off-spring hath remained in my womb beyond the time allotted, it must needs be growen greater; and if it become a monstre, it must needs be in excessse.

O yes, O yes: if there bee anie manner of *A proclama-
tion for
T. Nashe.*
man, person or persons, can bring anye tiddings of Tho: Nashe Gentleman, let hym come and giue knovvledge thereof, & hee shalbe plenteously revvarded.

Hearke you *Thomas*, the Crier calls you. What, a fugitiue? how comes that to passe, that thou a man of so good an education, & so wel backt by the Muses, shuldst prooue a fugitiue? But alas, thy Muses brought thee to this miserie: you and your Muses maye euen goe hang your selues: now you may wish, that he that first pue the Muses into your head, had knockt out your hornes. But seeing it hath so happened, call for your *Thalia* among your Muses, let her play some musique, and I will dance

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at you hanging? But twas prouidence in thee, to foresee thy woe, and to labour to eschew it, if not by auerring what you haue said, and standing too it, yet by shewing your heeles. For as is the Proverbe; *Ubi leonisma peliss insufficiens est, vulpis astutia affuenda est.* If by strong hand you cannot obtaine it, light heeles are to be required: for one paire of legs are worth two payre of hands. And of all the parts of thy bodie, thy legges are thy most trustie seruants: for in all thy life when as thou couldest not obtaine of anie of the parts of thy bodie to effect thy will, yet legs thou hadst to commaund for to walke and flee whether soever was thy pleasure, neither now in this extremitie doo they deceiue thee. O, how much art thou beholding to thy legs? *Bankes* was not so much beholding to his Horse, that serued to ride on, and to doo such wondersfull crakes, as thou art to thy leggs, which haue thus cunningly conuayed thee. If euerie begger by the high wayes side (hauing his legs corrupt-ed and halfe destroyed with botches, byles and fistulaes) maketh much of them, getteth stilts and creepeth easily on them, for feare of hurting them, because they main-taine them, and prooue better vnto them than manie an honest Trade; then why shouldest not thou (by an argument *a malo in peius*) make much of thy legs, which by speedie carriage of thee from place to place to get thee victualls, do not onely maintaine thy life, but also at this time haue saued thy life, by their true seruice vnto thee. Wherefore (these things considered) thou canst not chuse but in all humilitie offer thy old shooes for sa-cifice to *Thetis* for thy swiftfeet. And twas wisely done of that high dread Liech *Apollo* to appoint *Pisces* the Signe to the feete, to shew that a man should be as swift as a fish about his affaires. Nerethelesse can I accuse you of lazines, for all this time of your vagation, with you

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I thinke the Signe hath been in *Pisces*. Now in this thy flight thou art a night-bird, for the day wil bewray thee: the Bat and the Owle be thy fellow trauellers. But to come roundly vnto you, this cannot long continue: the Owle sometime is snarld in the day season, and olde Father Time at length will bring you to light. Therefore, were you as well prouided to continue your flight, as is the beast *Ephemeron*, which because shee hath but one day to liue, hath manie legs, foure wings, and all what Nature can affoord, to giue her expedition to see about the world for her one dayes pleasure: or as *Pegasus* that winged Horse, which in swiftnes equalleth the Horses of the Sunne, which in one naturall day perambulate all the world: or as the beast *Alice*, which runneth on the snow with such celeritie that she never sinketh vnto the ground: Were you (I say) as swift as anie of these, you shall be catcht, such is your destinie: and then your punishment shall be doubled on you, both for your flying, and your other villanie.

Since that thy Ile of Dogs hath made thee thus miserable, I cannot but account thee a Dog, and chyde and rate thee as a Dog that hath done a fault. And yet doo not I know why I should blame Dogs? for *Can*, which signifieth a Dog, is also a most trustie Seruant; for that Dogs are faithfull Seruants, to whome their Masters in the night time giue in charge all their treasure. They are at commaund to waite vpon their Masters, whether they bend their iourney, to fight for them against their Enemies, and to spend their liues to defend them, and to offend their aduersaries, as we read of King *Carahment*: who beeing exilde, brought with him from banishment two hundreth Dogges, which (with wonderfull fiercenesse) warred against their resistants: in whom hee reposed much more confidence & hope of victorie, again-

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to be seated in his throne, than if he had been defended by a mightie hoste of armed men. And *Iason*s dogge, his master being dead, neuer would eate anie meate, but with great griefe and hunger died for companie. *Tycius* the *Sabine* had a dogge which accompanied hym to prison, and when he was dead, he remained howling by the carcasse: to whom when one cast meate, he laid it to the mouth of his dead master, to reuiue him againe: and when his corpes was throwen into the riuier *Tybris*, the dogge leapt after it, so that all the people wondered at the loue of this saithfull creature. *Pirrhbus* the King going a iourney, came by a dogge which kept the bodie of a dead man: which when hee saw, he comaunded the bodie to be buried, and the dogge to bee brought home with him: this done, a few dayes after came souldiours before the King, among whom the dogge espyed them which killd his master, and barked incessantly at them; sometime looking and fawning on the King, and then barked againe. At which signe the King astonished, examined them, and vpon light examinations they confes- sed the murder, and tooke punishment for it. Further, we read of a dogge called *Capparus* in *Abens*, which in the night pursude a theefe that robbed a Church, & be- ing driuen backe with stones by the Theefe, followed him aloofe off, but alwayes kept him in sight, and at last came to him, and sat by him while he slept. The next morne, so soone as euer the Sunnes golden crowne gan to appeare, and his fierie steedes trapperd in their cap- parisons set on their wonted race, the theefe fleeing, the dogge stil kept his chace, and complainid in his language to the passengers of the theefe. At last he was taken and brought backe, before whom the dog came all the way leaping and exulting for ioy, as to whome all the prayse was due for this deed.

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The *Athenians* decreed that for this publique good, the dogge should be kept by publique charges, and the care of his keeping was alwaies afterward layd vpon the Priests. And I feare mee, and almost diuine so much, that the verie dogges (wheresoeuer thou plaiest leaft in sight) wil bewraye thee and bring thee to thy torture. Againe, (among the *Egyptians*) *Saturne* was called *Kyon*, because as a pregnant woman, he begat all things of himselfe and in himselfe ; and in antique time they worshipped dogges, and had them in great account, till on a time when *Cambyses* killed a man and cast hym away, no other beast but a dog rauened in the dead carcase.

Lastly, to come neerer to your selfe, you shall heare of a dogge that was an excellent Actor. In *Rome* there was a Stage-player, which set out a Historie of diuers personages, among whom there was a dogge to be poisoned and reviue againe ; a Part of no lesse difficultie than the king or the clowne, and was as well perfourmed : for (at his time) he eate the poysone, and presently (drunkard-like) stackered vp and downe, reeling backward and forward, bending his head to the ground, as if it were too heauie for his bodie, as his Part was ; and at last fell downe, stretcht himselfe vpon the stage, and lay for dead. Soone after, when his Cue was spoken, first by little and little he began to mooue himselfe, and then stretching forth his legs, as though he awaked from a deepe sleepe, and lifting vp his head, lookt about him : then he arose, and came to him to whom his part was he should come : which thing (besides the great pleasure) mooued wonderfull admiration in olde *Vespasian* the Emperour there present, and in ail the other that were spectators.

These prettie tales of dogges might keepe mee from

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chiding of thee, but thou art no such dogge; these were all well nurtured when they were whelps, you not so: the worme was not pluckt out from vnder your tongue, so that you haue run mad, and bit venome euer since: for these are the properties of a mad dog.

First, the blacke choller which raigneth in them turneth to madnes :most commonly in the Spring-time and in Autumne : and you though you are mad all the yeere , yet haue shewed the signe of it especially this last Autumne; they alwaies run with their mouthes open and their tongues hanging out , wee know howe wide your mouth is, how long your tung ; your mouth is neuer shut, your tongue neuer tyed : slauer and fome fall from their iawes as they run, and tis but slauer that proceedeth from thy mouth: though their eyes be open, yet they stumble on euery obiect; so though thou seest who offendeth thee not, yet thou all offendest: they who soever are bitten with a mad dog alio run mad, and they whom thy vlcered tongue did bite, are so stirred vp by it, that till they haue got you and wormed you, they cannot be well : thus you may see to what misery you were borne. Woe to the teats of thy Dam that gaue thee suck, and woe to blind fortune, that she opened not her eyes to see to affoord thee better fortune : and woe to the dog-daiies, for in those thou wroughtest that which now works thy woe, take heede heerafter what you doe in dog-daiies. The natures secretaries record of that kinde of goate cald *Oryx*, that all the yeere her throte is shut, the strings of her voice tyed, til dog-daiies come, & then that very day and houre in which the dog-starre first appeareth (at which time dog-daiies begin) shew openeth her voyce and crieth : the like miracle these last dog-daiies haue done of thee , for what all the whole yeere could not bring to passe, and all the Country long haue

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expected, that is, thy confusion, these dog-dayes by thine owne wordes haue effected: therefore happy hadst thou bee[n] if thou hadst remained still in London, that thou mightest haue bin knockt on the head with many of thy fellowes these dog-daisies, for nowe the further thou fleest, the further thou runst into thy calamities: there is watch layd for you, you cannot escape; th'art in as ill a taking as the Hare, which being all the day hunted, at last concludes to dye, for (said she) whether should I flye to escape these dogs, if I should flye to heauen, there is *canis sidus celeste*: if I should run into the sea, there is *canis pisces marinus*, and heere on earth millions of dogges starre. seeke to torment me; aye me, heauen, earth and sea conspire my tragedie: and as wofull as the Cunny which escaping the Weasell fell into the hunters net, of which was that pythie Epigram, Would to God the Weasell with my bloud had fucked out my life, for nowe I am kept a pray for the rauening dogs, and cruell-harted maids laughing whilst my body is broken vp, and my guts deuided into many shares: and though yet thou hast escaped thy snares, it will not bee long ere thou bee[n] taken and then the[re]s laughing worke for all the Country; for though thy body were shared into infinite individuals, yet euery one could not haue his part whome thou hast abused, for recompence for thy iniury done vnto him.

Nowe let mee see thy punishment for thy Isle of dogges, tis an auncient custome in our Countrie when wee take a dogge that hath done a fault, presently to crop his eares, and this surely for thy fault is thy punishment, but why (might sonie say) are thine eares punished for thy tongues fault?

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I am vere, thine eares are worthy to be punished for not discharging their office, for whereas they should heare before thou speakest, as they that be skilfull at the ball, first receive the ball before they cast it foorth againe; and into a vessel there is first infusion before there be effusion out of the same; the ouer pregnant dog (we see) bringeth forth blinde puppies, and the spider that prepares her matter and weaves her webbe together at the same time, makes but slender worke of it, and easie to be broken of euery flye. I say, whereas thou shouldest first haue heard, thou first speakest, thy tonguc was in thy eares place, and for this cause thine eares are iustly punished.

Nature gaue thee two eares and but one tongue because thou shouldest heare more then thou shouldest speake but because thou hast spokē more than euer thou heardst, thine eares shall bee taken from thee: She set thine eyes and thine eares both of equall bighnes and alwaies open, that they might bee ready to heare and to see, but thy tongue she put into a case that it might bee slowe to speake; but thine eares were dull to heare, and thy tongue too quicke of speach: Therefore thine eares deserue their punishment: Then to bee short, to haue thine cropt is thy punishment: What Tom, are thine eares gone? O fine man will you buy a fine dog? Why thou art in the fashion, thou art priuiledged to weare long lockes by ancient charter, but now if the fashion were as hot as euer twas to weare ringes in their eares, faith thou must weare thine eu'en in thy tongue, because that eesonced thee of thine eares: are thy eares so moueable? art thou a monster? indeede all beasts haue free mouing of their eares graunted to them, but for men I never knew any but thee haue their eares mouing, and thine I see to haue the gentle quite remoue: I think tis a dis-

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eased, for I am assure tis a horrible paine to bee troubled with the mouing of the eares. I conjecture no goodnes by this strange accident of moueable eares this yere, I hope shortly we shall haue Ballads out of it. I am afraid I tell you by this strange signe that we shall haue a wet winter this yere, for if it be true (which the Philosophers affirme) that when an Asses eares hang downe toward the ground, tis a certaine signe of raine instant, then seeing thine eares not only hang toward the ground, but euен drop down to the ground, how can it chuse but be a signe of great wet at hand? and to thee it should be a cause of perpetuall showers that should flow from thine eyes, but thou art dye, no droppe of grace from thine eyes. It taking away of thine eares could take away thy hearing too, twere some profit for thee, for then thou shouldest not heare thy selfe raild on, laughed at, nor know thy selfe to be a mocking flocke to all the Country but there is a more plaine way made to thy hearing organs, so that thou shalt more lightly heare thy selfe euery where cald crop-card curre. What wilt thou giue me if I (I am a Chirurgeon) make a new paire of eares grow out of thy head, which passeth Appolloes cunning, that so thou maist stil liue with fame in thine own countrie, or if I heale them as though thou never hadst any, that I may goe with thee into Germanie and there shew thee for a strange beast bred in England, with a face like a man, with no eares, with a tung like a venomous Serpent, and a nose like no body. The last I care not if I consented to: if thou woldst liue in good order but one half yere, but to the first that is to giue thee new eares, I never wil grant thogh thou sholdst be inspired to liue orderly al the residue of thy life, no though I had wax & al things ready, for long a goe hast thou deserued this disgrace to be earelesse, ever since thou beganst to write, for libels deserue that punishment, and euery booke which yet

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thou

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thou hast written is a libell, and whomsoeuer thou namest in thy booke hath a libell made of him, thou purposing to speake well of him; such is the malice of thy cankerd tongue. Therefore thou deseruedst to loose thine eares for naming the Bishop of *Ely* and of *Lincolne*, and for writing of *Christes teares ouer Ierusalem*: how darest thou take such holy matters into thy stinking mouth, so to defile and polute them? your Dildoe & such subiects are fit matter for you, for of those you cannot speak amisse, the more you rail of them the neerer you touch the matter: but because you were not punished for those libels, you began your olde course againe, *ca-nis ad vomitum*, you began to chew the cud of your vilianie and to bring more libels into light. But I hope this last libell will reuenge the rest.

We heare howe you threatned to spoile our stirring Satirist: alas, haue thy writings such efficacie? indeed they are poysoned, but poison will not worke on euery subiect: and if thou shouldest but name him, so that it might giue but any blemish to his fame, assure thy selfe to bee met withal of troops of Scholers which wil soone make thee be one of *Terence* his parasites: in wounds thou shalt exceed *Cassianus* which was so pittifullly pynked of his own Schollers: & now whilst I am in the hot inuectiue I haue a message to doe to you, the townsmen of *Cherribinton* send you commendations, & they deauaund a reson of you why you call them clownes? they say, they never offered you any wrong, wherefore if euer you come that way, they will send all the dogs in the town after you to pluck off your ears if they be not gone before you come. Now I thinke it be time to remember my promise to the readers, that is that I be not irkesome to them with tediousnes, that so they might with good acceptance digest what hetherto they haue read: therefore I will drawe toward an end and so finish this perfect Cut.

Where

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Wheras thou commendest thy Epistle to me as a garment for a foole, and therefore that it should bee long: I (as is thy desire) haue cut it with my scissers, layd it ope, and according to that pattern haue made a coate for thy selfe, but it is so short that thou shalt not neede to curtaine it, for some fooles haue long coates for that cause onely, that they might the better hide their folly and cover their nakednes, which els all shoulde see, yet I haue made thy coate short and little, that by thy behauour in it thou mayst bewray to others thy simplicitie, & if I had tooke in hand to haue made it great enough to couer all thy folly, this is not the twentieth part of sluffe that wold haue serued, neither possibly couldst thou haue had thy new coate against this time: but seeing thy garment is dispatcht for thee, weare it and vse it well, for the fashion of long cloathes is wearing away, & short cloathes will shortly be in request againe, and then thou shalt be a foole of the fashion, as soone as the proudest of them all.

Againe, this coate for thy body and the coole irons for thy legges will be a most cooling sute for thee all this Summer time, therefore make much of it, let it not bee thy euery day sute but as the *Utopians* were wont to make them sutes of leather, which lasted seuen yeeres, in which they did all their labour, and when they went abroad they cast on their cloakes which hid their leather cloathes and made them seeime comely and handsome: so if thou canst but get some old, greasie, cast fustian sute to weare within dores, this coate will serue thee to cast on to iet abroad in, and doe thee credit.

Wherefore (good *Tom*) I exhort thee to keepe thee (whilst thou art) in good case, thou art well apparellled, it may bee thou presently wilt bestowe a coate of mee, doe not so, all thy coates are threed-

The trimming of Thomas Nashe.

bare and I neede them not, though thou hast many, for I know thou hast three or four coates ready made (like a salemian) for some body: then, to which soever thou sowest but a patch or two concerning me, that coat shal serue me: thou puttest diuers stusse into one coate, and this is thy yse in all thy confutacions, as in this thy book thou bringest into the partie against who,yn thou wriest, his brothers, which argueth (as I sayd before) want of inuention, but it skils not, thou art priuiledged never to goe from the matter, it mig't as well bee permitted in thee as in the historian that promising to speake of the faith of the Iewes, made a long tale of *Niles*: but (as I said) be a good husband *Tom* and keep thy coate to thy selfe, thou wilt need them al, and when this coate which which I bestowe on thee shall waxe threed-bare, I will dresse it for thee the second time and giue it thee againe.

This I speak not to wage discord against thee, but rather to make an end of all iarres, that as wife & husband will brawle and be at mortall fewde al the day long, but when boord or bed time come they are friendes againe and louingly kisse one an other: so though hetherto we haue disagreed and beene at oddes, yet this one coate shall containe vs both, which thou shalt weare as the cognisaunce of my singuler loue towards thee, that wee living in mutuall loue may so dye, and at last louing like two brothers *Castor* and *Pollux*, or the two sisters *Ursula* *maior* and *Ursula* *minor* wee may bee carried vp to heauen together, and there translated into two starres.

Finally these thinges considered aright, in loue I beseech thee (that thou maist see I am not past grace) to suffer mee to retort thy grace, and so to end, which my selfe will folowy for you; you suing *sub forma pauperis*.

A

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The trimming of Thomas Nashe.

A Grace in the behalfe of Thomas Nashe.

To all ballet-makers, pamphleters, presse hanters, boon pot poers, and such like, to whom these presents shall come, greering. Wheras *Tho: Nashe* the bearer heere of, borne I know not where, educated sometime at *Cambridge*: where (being distractred of his wits) he fell into diuers misde meanors, which were the first steps that broght him to this poore estate. As namely in his fresh-time how he florished in all impudencie toward Schollers, and abuse to the Townsmen; insomuch, that to this daye the Townes-men call euerie toward Scholler of whome there is great hope, *a verie Nashe*. Then being Bachelor of Arte, which by great labour he got, to shew afterward that he was not vnworthie of it, had a hand in a Show called *Terminus & non terminus*, for which his partener in it was expelled the Colledge: but this foresaid *Nashe* playd in it (as I suppose) the Varlet of Clubbs; which he acted with such naturall affection, that all the spectators tooke him to be the verie same. Then suspecting himselfe that he should be staid for *egregie densus*, and not attain to the next Degree, said he had comnenie enough, and so forsooke *Cambridge*, being Bachelor of the third yere. Then he raisd himselfe unto an higher Caine, no lesse than *London* coulde serue him: where somewhat recouered of his wits, by the excrements thereof (for the space of nine or ten yere) hee hath got his belly fed and his backe cloathed. As also I hope you are not ignoraunt how hee hath troubled the Presse all this time, and published sundrie workes & volumes, which I take with me as humble fellow-suters to you, that you being all in one straine (and that very low, he in a higher key) you would vouchsafe to take him as your graduate Capain generall in all villanie: to which villanie conioyn your voyces and in which villanie praye

The trimming of Thomas Nashe.

and say together, *Viva! maiatur Nashe.* To these premisses, that they are true, and that hee among ~~you~~ all is onely worthie this title, I (as head Lecturer) put too my hand.

Richard Lichfield.

But *Tom*, thy selfe art past grace : for some of thyne owne faction, enuying thy proficiencie and honour to which thou aspirest, hath pocketted thy Grace. O enuy, catterpiller to vertue ! But let him know that thou hast a Patron will sticke to thee, and that thou art gracious in more Faculties than one, I will put vp another Grace for thee, wherein he shall haue no voyce, and one onely man an old frend of thine shall strike it dead.

A Grace in the behalfe of Thomas Nashe, to the right Wor:shipfull and grana: Commander of a'l the superrants & subrecubants of Englands great Metropolis, the Prohosc Marshall of London.

Forasmuch as *Thomas Nashe* sundrie and oftentimes hath been cast into manie prisons (by full authoritiie) for his mis-behauoirs, and hath polluted them all, so that there is not one prison in *London*, that is not infected with *Nashes exill* : and being lately set at libertie, rangeth vp and downe, gathering poylon in euerie place, whereby he infecteth the common aire ; I am to desire you, that as you tender the common good of the weale publike, and as the vertue of your office requireth, which is to clese the City of all vicious and vnruly persons, when this aboue named *Nashe* shall happen into your presinctes or dioces of your authority you would give him his vncion in the highest degree, and clese vs quite of him, which you shall effect thus. Send him

The trimming of Thomas Nashe.

him not to prisons any more which are corrupted by him already, but commithim to the *Procter of the Spittle*, where hee shall not stay long leatt hee breed a plague among them also: but passe fō him to Bull, who by your permission hauing ful power ouer him and being of such amiable and dexterious facility in discharging his duety, will soone knit the knot of life and death vpon him, stronger then that Gordian knot never to bee loosed, and by that pritty tricke of fast and loose, will loose your Cittie from him and him from all his infections, and will hang him in so sweet & cleer a prospect as that it wilbe greatly to your credit to see the great concourse thether of all sort of people: as first, I with my brethren the Barber-Chirurgions of London, wil be there, because we cannot phlebotamize him, to anatomize him and keep his bons as a chronicle to shew many ages heereafter that sometime liued such a man, our posteritie hauing by tradition what he was, and you in some part migh: be chronicled (as well as S. George) for destroying this serpent: there will flock all the Cunni-catchers of London to see the portraiture of the arch architectour of their arte: lastly, al the Ballad-makers of London his very enimies that stayed his last grace, will be there to heare his confession, and out of his last words will make Epitaphes of him, & afterward Ballads of the life and death of *Thomas Nash*. Let this grace passe as soone as maybee, if not for any perticular loue to him, yet as you are a Magistrate of the Cittie, and ought to knowe what tis to prefer a publike commoditie: if this grace passe not, hee is like to bee stayde finally till the next yeere. His head-lecturer present him to you.

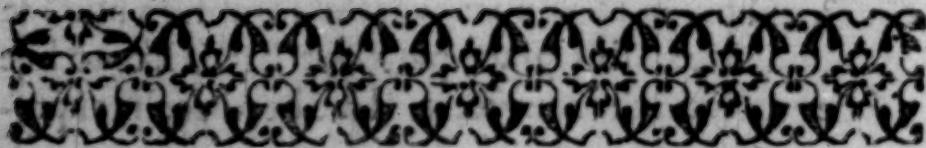
Richard Lichfield.

Thus

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Thus (curteous Gentlemen) I haue brought you to the ende of his trimming, though he be not so curiously done as he deserueth : hold mee excused, hee is the first man that euer I cut on this fashion. And if perhaps in this Trimming I haue cut more partes of him than are necessary, let mee heare your censures, and in my next Cut I will not be so lauish : but as the Curate, who when he was first instald into his Benefice, and among other Injunctions being inioynd (as the order is) to forewarne his Parish of Holy-dayes, that they might fast for them: and thinking all those Holy-dayes which hee saw in hys Calender written with red letters, on a time said to hys Parishioners, You must fast next wensday for Saint *Sol in Vngu*, which is on thursday, because he saw it in red letters. Which moued laughter to the wife of the Parish; who presently instructed him, that ouer what red words soeuer he saw *Fast* written, those hee should bid Holi-dayes : so in shortime he became expert in it. In like manner, I hauing but newly taken Orders in these affaires, if heere I haue been too prodigall in *insprynaps*, tell me of it, limit me with a Fast, and in short time you shall see me reformed.

FINIS.



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Perfect

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